

Christian Education

Vol. XXIII

DECEMBER, 1939

No. 2

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*Published in February, April, June, October, and December
N. Queen St. and McGovern Ave., Lancaster, Pa.*

*By The Council of Church Boards of Education in the
United States of America
744 Jackson Place, N.W., Washington, D. C.*

October, 1939 to June, 1940

Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum. Single copies, regular issues, 30 cents.

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Plan to attend the annual meetings on Christian higher education to be held in Philadelphia, Pa., the week of January 7. Convention hotel: The Benjamin Franklin. Make reservations at once.

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The Prince of Peace

BY J. BRITAIN WINTER
Baltimore, Md.

Two thousand years ago the angel chorus
 Broke on the frosty air near Bethlehem ;
Proclaiming to the lowly, humble shepherds,
 The gladsome song of peace on earth to men.
But, oh, how slow the world has been to listen ;
 To follow where the Prince of Peace doth lead ;
Warfare and strife still take their toll of millions,
 Prompted by human selfishness and greed.

Two thousand years have passed since as an infant,
 There came to earth the mighty Prince of Peace.
It seemed that warfare's death-knell had been sounded,—
 That strife 'twix mankind would forever cease.
Yet men made in God's image still are butchered,
 Men still go forth to cripple and to kill ;
And there are those who feel that in so doing,
 They carry out their Father's holy will.

Oh, God, how can it be we are so blinded,
 How be so slow to learn the will of God ?
The voices of ten million slaughtered humans
 Cry out their protest from beneath the sod.
Oh, God, grant that the church the Master founded,
 Shall strive to cause all war and strife to cease,
Hasten the day when men of every nation,
 Acclaim the Lord as the great Prince of Peace.

Youth Seek Guidance

AN EDITORIAL

YOUTH want a faith to live by. They are tired of being challenged to action without basic principles to direct them.

According to press reports a college commencement speaker in June 1938 advised a class of girls, "Don't believe what any one tells you. Go out and learn by actual contact with life." Well, you don't have to tell youth to do that. They have tried it long before adults think of telling them to learn by experience. They have done it and now know the experiences of the morning after the night before. They know the pangs of the stricken conscience. Now they want some one to guide them as they travel through life.

These youth sought physical security, but even science and invention, which have converted the world into a neighborhood, gave them only instruments of mutual destruction. They sought social security, but the humanists led them into deeper marshes and swamps. They sought spiritual security but the religious liberals led them into agnosticism and hopeless despair.

Youth are returning from the far-country into which *they were led*. Religious leaders visiting colleges and universities often stay with student groups from four to six hours answering their searching questions. To leaders who try to make smart and radical statements students are not so responsive. Youth see beneath the surface and read between the lines. To leaders with a message born out of the trials of experience youth are responsive. Youth seek effective guidance.

The Church answers this search of youth by offering the Bible as the guide for faith and practice. Here is the truth which makes men free. Here are the principles which guarantee spiritual security. Here is the revelation which gives peace and power.

The Truth That Makes Men Free*

BY JOHN ALEXANDER MACKAY
President, Princeton Theological Seminary

ONE of the many things in modern life which we had accustomed ourselves to take for granted and to regard as an imperishable part of our heritage from the past, was liberty. Until quite recently, no one believed that the great liberties, fruits of long centuries of struggle—liberty of thought and of speech, liberty to dispose of one's goods and one's person, liberty of public assembly and of religious worship—would ever be challenged again. How rudely we have been aroused from our romantic slumber! Not only have those liberties been challenged in places where they had been taken for granted; they have been destroyed in places where they had been regarded as sacred and inviolable.

The chief symbol of the eclipse of liberty in our time is the coming of the new state. Freedom's death knell has been sounded over wide areas of the world by the founders of the great totalitarian systems. "Liberty is precious," said Lenin, "so precious that we must ration it." "Liberty is dead," said Mussolini, "and its corpse is already putrescent." The rationing and death of freedom in many lands is the most disturbing feature in the human situation today.

The unexpected eclipse of freedom in some parts of the world, and the probability that its torch will grow increasingly dim in others, forces Christians everywhere to rethink what freedom means, and how the freedom they enjoy has been achieved. The new situation has developed so suddenly, that we have all been taken unawares. Not long ago a group of Christian philosophers and jurists were called together to give their counsel upon problems arising from the loss of religious liberty by missionaries and national Christians in certain countries. In the course of discussion, the observation was made that no fundamental treatise had been written on the subject of religious toleration since the days of John Locke in the seventeenth century. The need had not arisen

* This is the Bible Sunday brochure prepared for and distributed by the American Bible Society. It is reprinted here by special permission.

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for such a treatise. But now the problem of freedom has become the most crucial in the life of the world and the most worthy of earnest thought.

In this paper we shall limit ourselves to one phase of the subject—the relation of the Bible to human freedom. We shall consider: first, the part being played by the Bible where freedom is being eclipsed; secondly, the contribution made by the Bible in securing the principal liberties which we enjoy; thirdly, the particular quality of freedom with which the Bible is supremely concerned.

I

One of the striking and significant things in the present-day crisis of liberty is that the last stand for freedom in many a land is being inspired by the Bible. When we survey the world of today, we discover that the groups which, despite persecution and the loss of all outward liberty, are offering the most resolute resistance to the new despots, are groups which have found their inspiration in the Christian Scriptures. The book whose pages relate the most significant crisis in human history; whose influence has revolutionized the life of individuals and of society, never comes to its own so much as in times of crisis and revolution.

Take, for example, the situation in Germany. When Dr. Albert Einstein came to America some years ago, an exile from his native country, he made a very significant statement. He said that, when National Socialism came into power in Germany and began to challenge the traditional liberties of the country, he felt certain that the standard of revolt would be unfurled within the German universities and learned societies. What was his surprise to discover that the challenge to freedom was met with resolution only within the Christian Church—a community which he had until that time despised! But, who were the men within the German Church who proved to be most unflinching in their opposition to the new pagan order? They were invariably churchmen who took the Bible seriously. Listen to voices from a German prison—to the words of comrades of that noble Bible Christian, Martin Niemoeller. Says one imprisoned pastor: “It is most wonderful to read the Bible at such a time. How alive it suddenly becomes and how real! It really gives you the impression of having been

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written specially for prisoners and for prison.¹ And another, referring to the famous Barmen declaration of the Confessional Church, says, "If anyone can prove that one sentence of our declaration is not in accord with the Holy Scriptures and the Word of God, I am absolutely ready to sign a statement that I will keep silence as regards that statement."² Men like that are invincible.

II

The book which today inspires men who stand in the last redoubt of freedom, has been itself the great pioneer of human liberty. Let us look at the progress of freedom in the outward lot of mankind through the influence of the Bible and of Biblical religion.

The Bible has made a supreme contribution to popular education. More than any book or force in history, it has been the great liberator of the human mind. It has burst open the prison doors of superstition. Its translation into each new language has been a classic event in the educational advance of the people speaking that language. The reign of illiteracy begins to come to an end in the life of a people from the time the Bible comes among them, and they are free to listen to its message.

Educationally speaking, no country owes more to the influence of the Bible than the United States. For a hundred years the "New England Primer," which was essentially a Bible primer, designed by the early colonists to teach children to read and to know the Bible, was the schoolbook of the overwhelming mass of Americans in colonial days. Known as the "Little Bible of New England," it was popular in all the colonies until after the Revolution. It is estimated that, in the course of a hundred and fifty years, three million copies of this epoch-making little textbook were sold and used.³ Later, when the movement began to people the great spaces to the west, the little schoolhouse was ever the companion of the little church on the advancing frontiers of civilization.

¹ "I Was in Prison." The suppressed letters of German pastors, by Charles S. MacFarlane, p. 40.

² Id., p. 42.

³ Vid.—The Bible in America (P. Marion Simms), Wilson Erickson, Inc., pp. 42-44.

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As with elementary, so with higher education. The foundation of Christian colleges by the different denominations, and their rapid growth in influence and numbers from the Atlantic to the Pacific, is perhaps the greatest educational epic of all time. These colleges, from the founding of Harvard onwards, were primarily designed to give a thorough grounding in the classics and in general secular learning to the men who looked forward to be preachers of the Word. They became the precursors and patterns of the great state universities of a later day.

How different has been the course of popular education in areas where the Bible has been traditionally banned! The official church in Spain and Latin America refused to give the Bible to the people. Christianity in these countries gave birth to no great popular movement in education. So far as religion was concerned, the masses were left in ignorance and superstition through the lack of schools. Mexico before the revolution was a typical case. To this day the percentage of illiterates in the lands that make up the Hispanic group of nations is appalling. And yet, how many cases are known of men and women in those lands, beyond the age of three score and ten, who, on becoming gripped by Bible truth, learned to read in order to enjoy the book that set their spirits free. The literacy among members of the evangelical community in Latin-American countries is overwhelmingly greater than it is in the community in general.

Equally striking is the link between the Bible and civil liberties. It was William Wilberforce—a lover of the Bible, a man who owed his soul to its liberating truth—who led the great crusade to emancipate Negro slaves in the British Empire. It was a contemporary of Wilberforce, Anthony Ashley Cooper, Lord Shaftesbury, a man of one book from boyhood to old age, who championed the cause of factory workers in industrial England, and succeeded in securing the passage of one act after another through the British parliament to alleviate their lot.

The same relationship exists between the Book and the rights and privileges of citizens in a democratic order. Those Christian churches that were zealous to order the lives of their members in accordance with the principles of Holy Scripture, became nurseries of liberty and training places for civic and political responsibility. Their insistence, to the point of sacrifice, upon their rights accord-

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ing to the Word of God obliged the state to which they belonged to cultivate tolerance and to make provision for the coexistence of varying view-points within the national family. Church membership schooled men and women in the discharge of responsible duties. It prepared them to claim and to exercise the rights of citizens in the affairs of state; it made them sensitive to community needs which it was their responsibility to meet.

The extent to which the Christian Church has been the great school of democracy, with the Bible as the principal textbook of democratic freedom and responsibility, is best appreciated when we compare the history of democracy in the United States with that of democratic institutions in the sister republics of Latin America. A distinguished Argentine thinker was discussing the long series of revolutions that have marred the political history of Latin-American countries, and the reasons why it has been difficult for democratic principles to become fully indigenous in the Hispanic world. He made this luminous statement: "Only those countries have ever made a success of democracy," he said in substance, "in which the people, or at least a strong minority of the people, have cultivated personal religion and taken up an attitude of personal loyalty to God. The experience of God and the appeal to God gives people a sense of dignity; it instils into them settled principles of right living, and inspires them with a deep sense of responsible action. In our countries,—he went on,—religious inwardness has been lacking throughout our history, with the result that we have not found it possible to be consistently loyal to the democratic system." Spiritual inwardness is inseparable from the Bible. As more than one great South American writer has pointed out, this inwardness, which is the necessary prerequisite of democracy, has been lacking in Latin America because the people have not known the Bible at first hand. A reasoned and dispassionate study of Hispanic history makes it plain that the unhappy political annals of Spain and her ancient colonies derive from the fact that official Christianity in those lands placed a decisive ban upon a knowledge of the Bible by the people.

The case is not different when we come to the high realms of cultural and religious freedom. Freedom of thought and freedom of conscience—the twin liberties that are most precious to civilized

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man—without which no civilization is worthy of the name, are children of the Bible. While it is true that the demand for intellectual freedom originated in Greece rather than in Judea, and that the right to think freely has been as much insisted upon by secular as by Christian thinkers, this should be remembered. Greece and her thinkers would have lain buried in their graves and remained lost to history but for a renaissance of the Bible and of interest in the Bible. For “Greece,” as has been beautifully said, “arose from the grave with the New Testament in her hand.” All this is true despite the fact that Christians have sometimes interpreted the Bible and its teaching in such a way as to show intolerance and bigotry with respect to the ideas and religious practices of other people. Alas, many a scandal has been perpetrated adown the ages in the name of the Bible and in professed loyalty to Biblical truth. But Christianity and the Bible have not been to blame for the misguided zeal of many of their devotees.

Not only so; it was the Bible insistence that truth is one because God is one, that made the scientific spirit and the freedom of scientific research possible. Evangelical Christians have been among the most unswerving champions of freedom of research, even when research was carried out on the Bible itself, and views of the Bible were expressed that conflicted with those traditionally held. Cultural freedom, moreover, will follow the fate of the Bible. Let the Bible be repudiated as the supreme guidebook of mankind, and intellectual freedom will die. The proof of this is the death of intellectual freedom in Russia and in Germany, where Christianity and its records have been rejected.

As for freedom of conscience, that is to say, religious freedom, nowhere has it been more effective than in countries where the principles of Biblical Christianity have swayed the popular mind. The United States, which more than any other country was founded by men mastered by the Bible, has been the most hospitable country in history to divergent religious ideas and sects. The battle of religious liberty was won in America by men whose faith was grounded in the Scriptures. Who can forget that that great Christian, Roger Williams, was “the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law?” (Bancroft). How can civilization in America ever forget its debt to [90]

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the Baptists, "the first body of Christians to formulate and enforce a doctrine of religious liberty?" The Presbyterians, whose historical love of freedom made them the first in the political realm to advocate American independence, have enshrined in their standards the foundation principle of religious liberty that "God alone is Lord of the conscience." Because this principle has been recognized, Protestant and Roman Catholic, Jew and Buddhist, are able to live in this free land in peace and liberty.

It is natural that this unbreakable link should have been forged across the centuries between the Bible and human freedom—and that the "book of a thousand tongues" should have taken part in a thousand battles for liberty. Increasing insight adown the centuries into the Bible view of man and his destiny led to the removal of obstacles to the development of free personality. For, in the Bible, man is set forth as a being who has infinite value for God, his Creator and Redeemer. Inasmuch as God has called him to the high destiny of sonship, certain important consequences follow. No human authority has a right to degrade or enslave man or to deprive him of his right to self-development. He should be free to assume responsibilities for which he is fitted. None should demand of him a love or loyalty which are due to God alone. It is the duty of society and the state to do what lies in their power to free men from such conditions as make it difficult for them to fulfill their destiny as children of God.

III

Freedom, however, means a great deal more than freedom to obtain an education, freedom from inhuman treatment, freedom to assume responsibility according to one's capacity, freedom from the necessity of believing or worshipping in opposition to one's conscience. These liberties are all precious. They have been the birthright of successive generations of people in the Anglo-Saxon world. The Bible has played a major part in securing them. But one might enjoy all these liberties to the full without being free. A man might be free from all external authority and yet be a slave—a slave to his own self-will. True freedom is positive in character. It is much more than freedom from evil conditions that prevent the full development of personality; it is the freedom that is born when personality in its wholeness dedicates itself to

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the pursuit of the good. It is freedom in the truth; freedom born of a full commitment to God in whose love and service man becomes fully free and truly man.

“Make me a captive, Lord,
and then I shall be free.”

Perfect human freedom is captivity to the divine. It is “to become to the Eternal Goodness what his own hand is to a man.” Only in rendering loving service to the Almighty Father does the creature achieve the freedom of sonship in the universe, and become a constructive member in God’s kingdom.

The Bible opens up, in concrete personal terms, the meaning of the highest human freedom and of the truth that leads men to it. Light is flashed upon the basic problem of human nature. The chief thraldom in which man finds himself is not bondage to external ills, but bondage to his own evil will. He is a sinner in servitude to the law of sin within him. He loves himself more than God and his neighbor; he determines his actions by self-interest; he hates the thought of full submission to the will of God; and, in consequence, he hates God who requires such submission from men. At the heart of the Bible is the great truth of reconciliation whereby God-haters become friends of God; whereby a slave-consciousness is transformed into a consciousness of sonship. The quest of reconciliation to God, oneness with the Almighty, is the great quest of the ages. “Ise gie ye twa coos if ye ’gree me and God,”⁴ said a cattle drover once to a Scottish minister. The rough man had become concerned about his relationship to God, and was eager to know how to come to an understanding with his Maker.

The pathway to reconciliation with God and to the freedom of sonship is declared by the Bible to be Jesus Christ. Truth and freedom are associated with him. “I am the truth,” he is represented as saying. He is “the Word become flesh,” the incarnate personal Truth. “Ye shall know the truth,” Jesus said, “and the truth shall make you free.” St. Paul, who himself had been delivered from bondage to sin through faith in the Crucified, and had become one of the spiritually free, said, “Stand fast in the liberty wherewith Christ has made you free.” So absolute was this liberty to be, that Christians should owe no man anything but love.

⁴ “I’ll give you two cows if you bring God and me to an understanding.”

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It was a freedom perfected in love. For to love is to fulfill the law. To love is to be free; to hate is to be a slave.

It is, therefore, loyalty to Jesus Christ as the true Lord of Life that produces that spiritual freedom which manifests and fulfills itself in love. Here are two germinal truths which are supremely important. The first is that Jesus Christ is ultimate. He is the absolute truth, the theme of the Bible, and the beginning and end of life. Truly to know him is to achieve freedom. He is life's greatest liberator. He is the only figure in history who is utterly worthy of being followed, the only master whose discipleship will not lead to eventual bondage. "The liberator of one generation," it has been said, "becomes the gaoler of the next." Christ is the only one who ever lived of whom this is not true. He is everlastingly our contemporary who sets men free today as he did yesterday. Therefore

"I bind my heart this tide
To the Galilean's side."

The other truth is this: If spiritual freedom manifests and fulfills itself in love, no one who is free can be an individualist or live merely for himself. Love has no meaning except where others are concerned. It involves a giving of oneself to God and to other people. It means friendship and community. Only in fellowship with kindred spirits, bound together in the same great loyalty to God and to his scheme of world fellowship in Christ, can one be fully free. The Christian Church is designed by God to be the great home of freedom as it is of truth. It is the church's supreme task now as ever to be the great mother whose sons and daughters around the world shall be friends of God and of one another and of all men.

IV

We return to the place where we began. What has been said provides a mirror in which to study the new challenge to freedom by the totalitarian powers. The new order which these powers have created has important lessons to teach us.

Who will deny that, if that freedom which manifests itself in the love of God and man had prevailed in human relations during the last few decades, the revolt against freedom in many parts of the world would never have taken place? If, instead of diplo-

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matic manoeuvering and sentimental good will, there had been actual friendship between the world's rulers, together with a willingness to pay the dues of friendship, the present crisis of freedom would not have developed. As it is, in the vast modern cemetery made up of those lands in which today "freedom lies putrescent," are significant epitaphs well worthy of our study.

The epitaph of self-expressionism is there. This corpse while in life had regarded the license it claimed as perfect freedom. The freedom of self-expressionism consists in the unbridled manifestation of instincts however low, and the untrammeled pursuit of interests however selfish and antisocial. In demanding that every expression of the self shall serve the community, the totalitarian rulers have secured by force a virtue which ought to have been cultivated by free choice. They have reminded us of something which hosts of people had, alas, forgotten; namely, that personality grows when men respond to the claims of something greater than themselves. For young Communists and Nazis who give themselves with joyful abandon to the cause of class or blood the question of freedom becomes a purely academic issue and does not concern them. What alone interests them is devotion to their cause.

The epitaph of relativism is also there. The relativist contends that a free man should adopt an attitude of complete detachment from all human absolutes. True freedom, he believes, can only be maintained by a refusal to identify oneself completely with any single idea or cause. It lies in preserving oneself unattached—a perpetual bachelor. A free man, according to this view, appreciates the values inherent in all ideas and causes, but he never marries himself to any. And so he lives and dies spiritually childless. To a generation which believed that the essence of free personality consisted in the endless discussion of viewpoints and the maintenance of poise and measure, the totalitarian systems have taught that true personality, and with it true freedom, can be obtained only by commitment to some master—a great idea, a great cause, a great person.

But who shall the master be? That is the ultimate question. The truth and error of totalitarianism become clear at this point. To live in any worthy sense means to commit oneself utterly to something greater than oneself. That is the everlasting truth proclaimed by the totalitarians. Their error is equally plain.

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Commitment in their scheme is produced by force, which destroys the elemental birthright of personality, the right of free choice. Not only so ; the commitment they demand is made to an unworthy master. No man or state, no class or race or imperial tradition, is worthy of the unreserved devotion of a human soul. Where this demand is made, God is supplanted, and a human idol is enthroned in his place. Where human spirits submit to be mastered by some man-god, grave consequences follow. Their humanity dies ; they are reduced to the status of cogs in the machinery of state. Their horizons are narrowed. They can not look with sympathy and longing beyond the bounds of the territory claimed by their master. Parochialism prevails ; universal friendship is rejected ; the dream of world brotherhood dies.

In such a situation what shall we do ? What shall the future be ? The famous words of old John Erskine, spoken in the Scottish General Assembly, in the eighteenth century, after he had listened to a discourse in which the world mission of Christianity was disputed, are a worthy slogan for our time. "Rax me that Bible, Moderator,"⁵ said the old man. At a time when the Christian view of life is being disputed in its individual and corporate aspects, and men are asked to bow the knee before new Baals, let the slogan resound "Rax me that Bible." When the old Book is placed in our hands, we open it afresh where John Erskine did, and read, "Go ye into all the world, and make disciples of all nations." Let Christianity become missionary again. Trembling for the future of freedom in the world, we listen to the words, "If the Son shall make you free, ye shall be free indeed." How widespread shall that freedom be ? "He shall have dominion from sea to sea, and from the river unto the ends of the earth."

But, "Oh God," I hear some say, "what if the whole earth be soaked in blood by men who are a blot upon thy world?" Listen and read again : "Even the creation waits with eager longing for the sons of God to be revealed." And yet, again, "The creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Redeemed nature and redeemed men shall yet rejoice together in the freedom of the Truth that makes all things free.

⁵ "Reach me that Bible, Moderator."

Eternal Values*

BY C. L. ANSPACH

President, Central State Teachers College, Michigan

WILLIAM LYON PHELPS has said very significantly that Phillips Brooks is more generally known as a preacher than as a poet but that he wrote one poem that will outlast most of the work done by the poets of his day and all of his own eloquent sermons, for in a few beautiful words he expressed the significance of Christmas.

"O little town of Bethlehem
How still we see Thee lie!
Above Thy deep and dreamless sleep
The silent stars go by,
Yet in Thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in Thee tonight."

For more than nineteen hundred years "The everlasting Light" has been shining from the streets of Bethlehem. Regardless of one's relationship to Him, who was born in a manger, one stands in awe of his power to "take nations from their hinges" and command the worship of King and pauper. Napoleon sensed the greatness of Jesus of Nazareth when he said (quotation in substance), "I think I know men. Caesar, Charlemagne, and I founded great empires. We builded on force. I am thinking of an empire having more subjects than Caesar's, Charlemagne's or mine. That empire was builded on love. I think I know men, but Jesus was more than a man. Behold my poverty who was once called the great Napoleon."

From the Judean hills came the announcement of "Peace on earth and good will toward men," and today we still hope for the fulfillment of that declaration. It is trite for me to even suggest that after all these years our world is as badly torn by strife and conflict as the one which heard the first enunciation

* Delivered at Christmas Convocation, December 20, 1938, Kent State University, Kent, Ohio, when Dr. Anspach was president of Ashland College.

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of the Christmas tidings. I hardly need remind you that the wish for peace is still the desire of the human heart. Conscious of nineteen hundred years of effort which to some may appear hopeless, we approach another Christmas with "the hopes and fears of all the years." Because of "The everlasting Light" certain values have been and will continue to be Eternal.

THE IMPORTANCE OF THE INDIVIDUAL

An old Arab died and left his estate of seventeen camels to his three sons. According to the terms of the will, the eldest son was to receive one-half of the camels, the second son one-third of the camels, and the youngest son, one-ninth of the camels. The settlement of the estate was difficult, for in each bequest there were fractions of camels to be distributed. One-half of seventeen camels is eight and one-half; one-third is five and two-thirds and one-ninth is one and eight-ninths. If the camels could be divided into fractions, such fractions would be of little value to the recipients. After consultation with friends a wise old judge came forward with a solution. He offered to give a camel to the estate. It had little value but still it was a camel. The addition of the camel made eighteen camels. "Now," said the wise old judge, "let us see what happens when we apply the terms of the will. One-half of eighteen camels is nine camels, one-third of eighteen camels is six camels and one-ninth of eighteen camels is two camels. When added we have seventeen camels, with the eighteenth camel remaining. Since my advice is worthy of pay I levy on the eighteenth camel." All of the heirs and the judge took their camels and were happy.

In this story we have illustrated the importance of one or the power of one. The majority of life situations are solved by the addition of one; one element, one property, one trait, one item, one individual. One of the eternal values is the importance of individuality and personality. During the past nineteen hundred years there has been a gradual increased emphasis on the importance of the individual.

In a day such as ours we need to realize that America still places emphasis on the worth of human personality. The most precious of America's resources is found in the possibilities of human de-

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velopment. Democracy came because of such a belief. Democracy will endure if she continues to make possible the achievement of human growth and expression. One thrills as he recalls that these United States lead the world, not only because of natural resources, but also because of the resources of human possibilities. I remind you that Washington, an aristocrat, was father of his country and that Lincoln, product of a three-sided Kentucky cabin, was its savior. Between these extremes I mention a negro slave boy, traded for a horse, struggling against odds, to become the great scientist Carver; and a boy from a middle class home who made automotive transportation a reality. Our greatness is the greatness of individual development.

I remind you this morning that Jesus gave this emphasis new value nineteen hundred years ago. It was he who called attention to the man, who had been beaten by robbers, wounded and cast into the ditch to die. It was he who told the story of the good samaritan. It was this man who said, "I came that ye might have Life and have it more abundantly." This emphasis has eternal value.

THE EFFICACY OF THE IMMEDIATE

In the story of the Arab, I find another value, the efficacy of the immediate. When the settlement of the estate in terms of the will seemed beyond possibility, the wise old judge took such information as he had and applied it to the problem. He took the things that were near at hand. It is well for us to realize that the principle of immediacy is an eternal value.

You know the story of Russell Conwell and his lecture on "Acres of Diamonds." In that lecture Conwell points out that the acres of diamonds may not be in some far off corner of the world, but in one's own back lot. I remember that it was said of Jesus, "Can anything good come out of Nazareth," and "Is not this the carpenter's son?" Yet he stayed on and performed many mighty works in his home community. He performed his works by using the things at hand, and thereby gave emphasis to the truth of the efficacy of the immediate.

Surely the spirit of Christmas ought to call attention to this principle. This is a season when helpfulness and kindness surround us. Yet I am afraid most people are like the woman de-

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scribed by Kathleen Norris. This woman was continually saying, "If I had the money, I would see that you had the best of care." Kathleen Norris remarks that it never seemed to occur to the woman that she could have been of great help without money if she would have helped with the washing and ironing if she had baked a cake for the family. Much of life's happiness is to be found in one's immediate surroundings. Many of the joys of life are simple in nature and are readily at hand. One may not be able to give gifts of great material value, but he can give self, the greatest of all gifts. Saint Peter once said, "Silver and gold have I none but such as I have I give unto Thee," and a cripple was made whole that day.

THE NECESSITY OF THE REMOTE

A third value given new emphasis at Christmas time may be designated as the necessity of the remote. Phillips Brooks speaks of "the hopes of all the years." Each Christmas we close a year and look hopefully toward the beginning of a new one. It is well that we do so for it is only as we have faith in the future that we make progress. As has been said we bring brightness and happiness to life by using the immediate, but it is also true that we must be aware of the remote if we would give purpose and continuity to life. It is exceedingly difficult for all of us to think in terms of a tomorrow. We are quite conscious of those things which are pressing for solution today. This is so because we are so impatient and refuse to wait on time. Generally after experience, training and maturity have had opportunity to develop we get a clearer viewpoint and a definite answer to many of our problems. I know of a young man who is so impatient to conquer the world that he is refusing to take time properly to equip himself. I am not predicting failure, but I do know that he must equip himself sometime if he would succeed, and if he rushes on without doing so he will be handicapped when opportunity comes. In contrast, I remember that we celebrate the birthday of One who gave thirty years in preparation for a career of three years and that those three years marked a brilliant career.

It is also difficult for us to get the long range view of things because we fail to understand that life is measured by depth as well as length. I am merely saying here that life must be thor-

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ough, and because of that thoroughness is often limited in its activity. The majority of us are average and the average individual cannot save all parts of the world or modify all phases of life. Few of us can be a social "Atlas" and carry the burden of all of society's ills. I know a lady similar in mental viewpoint to the one mentioned by Kathleen Norris, who is always trying to save the entire world with the result that that portion of it nearest her suffers from lack of human effort. Sometime she must learn that we know tomorrow because we know today. The remote and the immediate must complement each other.

THE UNIVERSALITY OF LIFE EXPERIENCES

The fourth value ever present regardless of time and condition is summarized in the phrase, the universality of life experiences. As one reviews the life story of Jesus he is impressed by the fact that he recognized this truth. He healed ten lepers and only one came back to thank him. Certain villagers refused him the courtesies of their village, and when his followers would have destroyed them, he refused permission and went quietly to another village. When he was deserted in his last hour, he forgave and asked forgiveness for those who were crucifying him. No complaint, no rebuke: only love.

Christmas celebrates a birth. Birth is as universal as death is universal. One must learn that the majority of experiences are common to all people. When a misfortune befalls me I have not been singled out for special punishment. During our depression some who lost fortunes thought none had ever suffered as they suffered. There is nothing universal about their experience. Fortunes were lost yesterday, fortunes are being lost today and without doubt fortunes will be lost tomorrow. You are ill either because of your own neglect or because of factors beyond your control. You have not been singled out for special punishment: You are having difficulty with your courses: You are not having an unusual experience. Thousands of students before you have had, and thousands of students to come after you will have the same experience. Our experiences to a large extent are universal.

William Allen White, the great newspaper editor, found mental balance when he said, "I am not afraid of tomorrow for I have

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known yesterday and I love today.” A little poem not written by a great poet but by a housewife contains the same idea.

“I saw a woman weep today,
Because a Persian rug was marred and stained by falling rain.
I saw another, pray, and smile goodby to
An only son who would not return again.”

A manufacturer in the state of North Carolina was unable to attend an important convention in Texas because the financial crash had taken his wealth. He wired to the officers of the convention, “I can not attend your convention because I am without funds, but I want you to know that the dogwood still blossoms.” If one can see the beauty of the dogwood when disaster overtakes him he has found one of the eternal values,—truly a pearl of great price.

CHARITY OR LOVE

The last eternal value given emphasis by the Christmas spirit is Charity or Love. If one is not conscious of the other values I have mentioned he is aware of love, for Christmas is but the objectification of this value.

One of our great denominations holds to a practice which is known as “The Principle of Magnanimity,” or the principle of doing more than is expected of you. It might also be said that this is a principle of progress for we only make progress when individuals are willing to do more than is expected of them. It is true that some lives are motivated by a desire for fame, wealth or power, but it is also true that there are lives which are motivated by the principle of magnanimity or love. This spirit of Christmas or love can be seen in the lives of such men as Albert Schwitzer of Africa, a man of brilliant achievement, yet one who is willing to give his life to the underprivileged of Africa. A Madame Curie, a Dr. Paul Harrison, desert doctor of Arabia, a Dr. Carver of Tuskegee and scores of others testify to a labor of love.

Joseph Fort Newton, has said, “We live when we have a faith we can live by, a self we can live with, a work we can live for, and when we lose ourselves in service to God and fellowmen.” Dr. Newton is correct and it may be pointed out that a faith, a self

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and a work only have meaning as we appreciate the last requirement of living, service to God and fellowmen which means love.

The Christmas spirit emphasizes and objectifies the eternal value of, the Importance of the Individual, the Efficacy of the Immediate, the Necessity of the Remote, and the Universality of Life Experiences.

“O little town of Bethlehem
How still we see Thee lie!
Above Thy deep and dreamless sleep
The silent stars go by.
Yet in Thy dark streets shineth
The everlasting Light:
Thy hopes and fears of all the years
Are met in Thee tonight.”



Concerning Educational Gifts and Graces*

By THE REV. T. B. COWAN, D.D.
Director, Norris Religious Association

Now concerning educational gifts, teachers, I would not have you ignorant. Ye know that once ye were uneducated, carried away by dumbness even as ye were led.

Wherefore I give you to understand that no man speaking in the Spirit of Education calleth schools accursed.

Now there are diversities of gifts in teaching but the same Spirit of Truth infuses all. And there are differences of administration but Truth must ever be supreme.

And there are diversities of operation but it is the same Spirit of Truth which worketh all in all.

But the manifestation of the Spirit of Truth is given to every teacher and student to profit with all.

For the one is given by the Spirit of Truth the work of Philosophy, to another the work of Physics by the same Spirit. To another the work of Biology, to another the gifts of Geology by the same Spirit.

To another the working of experiments in Chemistry, to another Literature, to another the discerning of History, to another divers kinds of languages and to another the interpretation of lands and peoples.

But in all these things worketh that one and the self same Spirit of Truth, dividing to every teacher severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also should be the Body of Education.

For by one Spirit of Truth are we all ushered into the Body of Education whether we be kindergarten teachers, grade school teachers, college professors or even presidents. For the Body of Education is not one teacher of a department, but many teachers and many departments.

* A Paraphrase on I Corinthians, Twelfth Chapter.

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If Physics shall say because I am not English Literature I am not of the Body; is it not therefore not of the Body?

And if Philosophy shall say because I am not Chemistry I am not of the Body of Education, is it therefore not of the Body? If the whole Body of Education were Arithmetic where were the Reading?

But now hath Education set the teachers every one of them in the Body as it hath pleased it. But now are they many teachers yet one Body of Education.

And Chemistry cannot squeal at Metaphysics and say unto it I have no need of thee, nor Literature unto Home Economics I have no need of thee.

Nay much more those members of the Body which seem to be more feeble are necessary. And those members of the Body of Education which we think to be less honorable, upon these we bestow more abundant honors. Education hath tempered the Body together . . . that there should be no division in the Body of Education, but that teachers should have the same care for one another.

And whether one teacher suffer all the teachers suffer with him, or one teacher be honored all the members rejoice with her.

Now ye are part of the Body of Education and members in particular. And Education hath set you in schools first presidents and principals, secondarily deans and heads of departments; thirdly, teachers; after that ignorance dispelled, then gifts of knowledge, helps, governments, diversities of gifts fused into one culture.

Are all presidents? Are all deans? Are all teachers? Are all workers of experiments? Have all the gifts of dispelling the courage of illiteracy and the illusion of enlightenment? Do all speak in foreign languages? Do all interpret with depthfulness? But covet earnestly the best gifts and yet shew I unto you a more excellent way. . . .

The College Chapel a House of Prayer*

BY REMSEN B. OGILBY
President, Trinity College

A COLLEGE chapel is usually thought of as a preaching house. The services arranged for the students today in hundreds of colleges throughout our land are built around a sermon, which is occasionally, only occasionally, worth hearing. By all means we should give our young men and women an opportunity to hear a man who has something to say. Undoubtedly instruction should play an important part in the presentation of formal religion to youth, but to my thinking the chief contribution a chapel can give to the spiritual life of a college in the name of religion is to offer youth an opportunity to practice it, perhaps under laboratory conditions. Obviously I am speaking now of the practice of religion, the art of communion with God, not of the practice of the logical results of religion, such as deeds of mercy or a life of self-sacrifice.

When St. James in his Epistle writes, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," he obviously is not defining religion but is simply giving a concrete test for a real religious life. There have been many definitions of religion attempted, and all I have ever read to my thinking are more or less inadequate, as might be expected. Perhaps the best we can do is to try to phrase a statement to the effect that religion means the recognition of a spiritual power outside ourselves with a consequent definite endeavor on our part to enter into relationship with that power in some sort of communion.

Communion with God: that phrase may well be used as a synonym for prayer. A college chapel should be a House of Prayer.

Here at Trinity College you young men will hear a sermon once in a while. You may even hear one or two great sermons

* Delivered as a radio address over a national hook-up on September 24, 1939, 10 A. M.

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by visiting preachers which may affect the whole conduct of your lives; but the real purpose of this chapel is to allow you an opportunity to come closer to God. With this end in view the two most important elements in our services will be music and silence. Music: you will have many a chance to join with your fellows in singing the great hymns of the ages, consecrated by the reverent use of centuries, as well as modern hymns which strive to express the aspirations of today. Take part with vigor in those hymns; they should uplift your soul. You will also hear great music, principally organ music, which has so often proved itself the vehicle by which the hunger of man for higher things is gratified. You will come to know the works of the great masters—Johann Sebastian Bach, first and last—which will be a precious possession forever. Then comes silence. It may be the directed silence of meditation in which you strive to focus your thought upon a theme, upon an idea, upon God Himself; or it may be the receptive silence of the Quakers, in which you, letting flesh be dumb and sense retire, will listen for the Voice of God. These two elements, music and silence, the social and the individual, will aid you in attaining the apex of human endeavor, the practice of the Presence of God.

Although the practice of silence would seem at first a purely individual matter, just as music is essentially social, it is obvious that there is a definite place for corporate silence when a group of persons meet together with the deliberate intention of striving to listen to the Voice of God in their hearts. The Lord Jesus, of whom it is reported more than once that He went off from the haunts of men for silent meditation with His Father, realized the value of corporate worship when He promised His Disciples that He would be with them whenever two or three of them were gathered together. From the beginning realization of this presence produced among those followers such an exaltation of spirit as broke forth into utterance often incoherent. We note that St. Paul found it necessary to curb among his followers this unrestrained, unintelligible outpouring of the spirit which seemed to produce an attitude of mind almost fanatical. Perhaps some of you have felt the dynamic force of massed silence when a number of people gather together with a common purpose. On the tenth anniversary of Armistice Day, in 1928, I was in Lon-

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don in the middle of a dense throng in Whitehall crowding every street near the Cenotaph, the war memorial. There was silence for three minutes, the longest three minutes I ever spent.

But I said this chapel was a House of Prayer. Will there be no prayers offered in our services here? Of course there will be, but I want to warn you now that I do not consider it my responsibility to do your praying for you. You will hear read in this place the prayers of the Church which have crystallized in immortal phrase the hunger, the penitence, and ardent love of man toward God. You will hear men striving to pour out their souls to God in prayer, and you will join with them in the Master's Prayer, our prayer, phrased by Him for His use and for His Disciples. But you must begin where all these leave off: you must present your own thoughts to God, striving by your intelligence to purge them of unworthy sentiment, and urging them Godward by your passionate devotion. Perhaps you will in this Chapel learn how to pray as you have never done before.

In most of our services opportunity is given for silent prayer. Take full advantage of this. Occasionally we have silence services where those present, perhaps with previous instruction or suggestion, will endeavor in the peace and quiet of this shrine to lift themselves above the level of ordinary tasks to focus their thought on supreme values. At such times the beauty of line and color of this Chapel will be an aid to meditation.

Those of you who are new students here will soon learn about our customs. Occasionally mass will be said here for the benefit of our students who have been brought up in the Roman Catholic faith. There is a service of Holy Communion every Sunday at an early hour, which some of you will find a real privilege. At least once a year every fraternity at Trinity College has a Corporate Communion with me in the Chapel of the Perfect Friendship. These services represent our endeavor to sublimate our ideals and to phrase social relationships in the highest terms.

A large part of your studies at College will have to do with the relation of the individual to society. In different times and in different places the emphasis shifts. There are different views of government in conflict today on the issue as to whether the welfare of the state or the individual is the ultimate aim. The worth of the individual is a cardinal principle of Christianity,

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to be adjusted to the conviction that there is an inherent unity in human life.

Perhaps this Chapel will help you in adjusting your lives to a proper balance between these two considerations, the individual and the group. This Chapel is the shrine of the College. To it you come as individuals, perhaps with your fellows or perhaps alone by yourself. Again the students of Trinity College gather here in a group regularly, shoulder to shoulder, to find some expression of their corporate life. The testimony of this Chapel is that at the center of reality is personality, a loving personality which men dare to call "Father," and by so doing knit themselves closely each to the other.

In these days of strain so intense as to be almost unendurable to those whose hearts are wrung by the anguish of a warring world there comes to us a call and a craving for silence. Strange as it seems, it may be that the radio should play a part here. Of course I do not mean to imply here that it is good for us to live in a household where all day long continuous programs with no relation to each other come in over the air. We insult ourselves by trying to live in the midst of din. I have seen a college student turn on a radio in his room when he went in to study and then sit with his book before him and his fingers in his ears. What I have in mind is along a different line. The radio makes accessible to us at every hour of the day a wealth of resource in good music and in the expression of ideas of the leaders of our people. We can sit in our homes able at any moment to transport ourselves into a crowded music hall, or to join an unseen throng to listen to words of wisdom. We are potentially at every hour of the day in close touch with groups of our fellowmen. We also have control of silence, and though we may be alone at home, after the thrill of touch with the outside world at our entire command, we can with the Master retire ourselves into a desert place to rest a while and in His Presence gain the spiritual refreshment that comes from communion with Him.

The Bible in the Childhood of Contemporary American Authors

BY ROBERT T. OLIVER
Bucknell University

THE revolution in the teaching methods used in the public schools has also penetrated into the Sunday schools and Bible schools. It would be hard in this time to duplicate the painful scenes described by Mark Twain, in which Tom Sawyer agonized through the harsh ordeal of his Sunday school classes. A gentler discipline and more attractive teaching methods have removed many bumps from the path of religious education.

Yet the picture of religious training for the children of a generation ago is not all black. In an effort to gain new light on how the Bible managed to retain its great influence in the post-war era of cynicism and defeatism, I wrote letters to a number of the leading writers of the time, asking them concerning their Bible reading. Of the score of answers which my query received, a large number contained vital records of childhood experiences with Bible readings. Some were pleasant, and others were decidedly the reverse.

Thus E. W. Howe, Texas editor and author of *The Story of a Country Town*, wrote: "My father was a backwoods Methodist preacher, and so religious I became prejudiced against the Bible (as a youth). As an adult I have not read it except in pieces; I am familiar with it largely from hearing it talked about and written about."

More significant, perhaps, is the letter which I received from Max Eastman, one of the most penetrating of living literary critics. Mr. Eastman is a lover and keen student of good literature, yet he confesses that his early experience with forced attendance at Sunday school destroyed his chance to profit by the poetic richness of the Bible.

"I have read it but little (until in the last few months) since childhood," Mr. Eastman wrote, "when it was forced on me in conflict with my interests."

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"I was compelled to study the Bible in Sunday school where I did not feel it to be true history and yet did not approach it as poetry. I merely disliked it as an affliction and was thus deprived of its affirmative influence in any direction."

Zona Gale, author of the *Friendship Village* stories, confesses that her introduction to the Bible was by the old-time method of the weekly memorization of verses, from the age of eight until she was sixteen. She read extensively in the King James version of the Bible "virtually daily, from fourteen to sixteen years of age." Through this experience, unlike the two previously quoted writers, she learned to love the Bible, and drew upon it heavily for inspiration for her future writing.

Ernest Poole, author of many sociological novels, writes that his reading of the Bible was done "mainly as a child, but have read it again to some extent in the last ten years." Winston Churchill and Ida Tarbell, on the contrary, write that their reading of the Bible commenced in childhood and continued throughout their later years.

Thornton Wilder, author of the beautiful and moving *Bridge of San Luis Rey*, and of the current Pulitzer prize-winning play, "Our Town," says that he was "Brought up in a home with daily Bible readings. Attended school with compulsory Bible classes at Chefoo, China, and Oberlin College." Yet this did not turn him against the Bible. On the contrary, he acknowledges an "immense influence exercised by such close acquaintance with the Bible" in the "diction, cadence, simplicity in narrative" of his own writing.

Henrick Willem van Loon wrote with the droll humor which has made him famous, "The King James version means very little in my life because it was not until my twentieth year that I discovered that God had not written the Bible originally in the vernacular of the delegates to the Synod of Dordrecht. The Dutch version was pretty terrible except to those who had heard it read since they were six years old and who associated it with holiness and hard pews and the peaceful slumbers of their ancestral churches."

Edwin Markham wrote that his acquaintance with the Bible began when he "was a shepherd boy on the Suisun Hills in cen-

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tral California." Hamlin Garland attests that as a youth he read the Bible through "from kivver to kivver." Upton Sinclair declares, "I read it continually when I was young. When I was a child I had a book called 'The Story of the Bible'; I do not remember who prepared it, but it kept very much the Bible language." H. L. Mencken writes, "I have been familiar with the King James version for many years; in fact, since I began to read at all."

In these letters which have been quoted, it appears that most of the writers profited greatly by an early introduction to the Bible. Several of them never did gain any further acquaintance with it than was secured in their youth. Others early acquired a love for the scriptures which lasted throughout their lives. Only in two instances did an early, and forced, study of the Bible result in creating a distaste for it.

There remains a beautiful letter which was written to me by Mrs. Bess Streeter Aldrich, author of *With a Lantern in Her Hand*, and other novels of midwestern life. Her letter represents what is perhaps the ideal method of introducing the Bible to children.

"Your letter requesting data on my study of the Bible," she writes, ". . . brings me a reminiscent mood. Born of a pioneer mother who was deeply religious, I have no earlier recollection than her deep-throated voice intoning the majestic lines of the Psalms. I can hear it yet: 'Oh, Lord, how manifold are thy works. In wisdom hast thou made them all. The earth is full of thy riches.' The lilting words meant more to me as poetry than as any statement of religious fervor.

"She seemed to half sing the verses,—they accompanied my whole childhood as a deep-toned organ accompanies a service. This—more than any study of the Bible on my own part—has had its influence on my writing. Sometimes as I work, if perchance there comes a musically turned sentence, it seems in some queer way to be connected with that long-silenced intonation of the Psalms. One hesitates to set down in cold and often cruel black and white the experiences of the heart. But something about my mother's sincere religious nature, the rhythm of the verses she recited from memory, the majesty of the Biblical lan-

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guage as she repeated it, has never left me. Does this early influence help me write? I do not know. All I know is that when I have agonized over a clumsy sentence and have finally turned it into something satisfying, for the brief fraction of a moment I have a feeling of oneness with that deep-throated singing of the Psalms."

Should Bible study by children be encouraged, and if necessary required? The latter course resulted in harmful effects upon two of the well-known writers whose experiences have been cited. But for the other nine their early acquaintance with the Bible proved so fruitful that it would seem to present a strong case for the Sunday schools, summer Bible schools, children's sermons, and home Bible readings. As the twig is bent, so is the tree inclined, say botanists. The first six years of a child's life determine his whole future course of development, say psychologists. If the Bible is to continue to exercise a potent influence in modern life, that influence must commence in childhood, we are forced to conclude.

The Board of Education in the Methodist Church*

BY WM. F. QUILLIAN

NO denomination has made history more rapidly than has the Methodist Church in America during the past twelve months. The General Conference at Birmingham (May, 1938) finally ratified the plan of Union by an almost unanimous vote. The Commission on Union was continued and far-reaching plans were developed. Carefully selected committees gave diligent study to the several areas of service and the reports of these committees were submitted to the Joint Commission at a meeting held in Jackson, Mississippi, in January, 1939.

The Uniting Conference was in session at Kansas City, Missouri, April 26-May 10 of this year. The reports were submitted to committees of the Conference and most careful consideration was given to every interest involved in the union of the three branches of Methodism. The Conference moved forward with the greatest unanimity of thought and purpose and the reports of the committees were adopted with little debate. The nine hundred delegates coming from all sections of the world revised the Disciplines of the three Churches and harmonized the constitutional statements of the three branches of the Church. The Declaration of Union, made on the evening of May 10th, was one of the most historic events in the history of the Christian Church. By this Union the Methodist Church becomes the largest Protestant body in the world.

In this article we are primarily concerned with the proposed plans for the Board of Education in the United Church. There is to be one Board of Education of The Methodist Church. The *tentative* plan adopted by the Uniting Conference and subject to revision at the General Conference in April, 1940, provides that there shall be three Divisions of the Board of Education; the

* Because of the significant developments in the Methodist church, the editor requested this statement from Dr. Quillian who has served so effectively as the General Secretary of the General Board of Christian Education of the Methodist Episcopal church, south.

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Editorial and Local Church Divisions to be located in Nashville and the Division of Educational Institutions in Chicago. The Board will be composed of approximately sixty-five members who shall be elected by the several Jurisdictional Conferences. Three Divisional Secretaries will be elected by the Board and they in turn will nominate staff members for each Division. The new Board will have three divisions, carefully chosen members serving the local Church, Educational Institutions and Editorial Divisions in the ratio of twenty-five, twenty-five and ten respectively. From these three divisions there will be selected an Executive Committee in the ratio of seven, seven and four. This Committee, with the President of the Board, will have full responsibility for coordinating and correlating the work of the three Divisions.

In this brief paper it is impossible to discuss in detail the work of the Divisions. It is understood, however, that each Division will carry forward the work suggested by its name, and that the three Divisions will cooperate together in the total program of Christian Education. It is expected that the Methodist Publishing House and the Methodist Board of Publication will cooperate closely with the Editorial and Local Church Divisions in the publication of Church School periodicals and related literature. Provision is made in the new legislation for the following commissions and agencies: Ministerial Training; World Peace; Religious Education in Foreign Fields; a University Senate, and a National Council of Methodist Youth.

Provision also is made for a General Board of Education to have supervision of the total program of Christian Education in The Methodist Church; for Jurisdictional Boards to have like responsibility for Christian Education in the six Jurisdictions; and for Annual Conference boards which will carry forward this important interest in the one hundred and fifty Annual Conferences of The Methodist Church. These boards will be closely related and will work together in the promotion of this interest. No values will be lost, but every worthwhile agency will be conserved and strengthened. It is our conviction that by this plan the program of Christian Education can be made most effective and in this way the whole Church will be greatly strengthened.

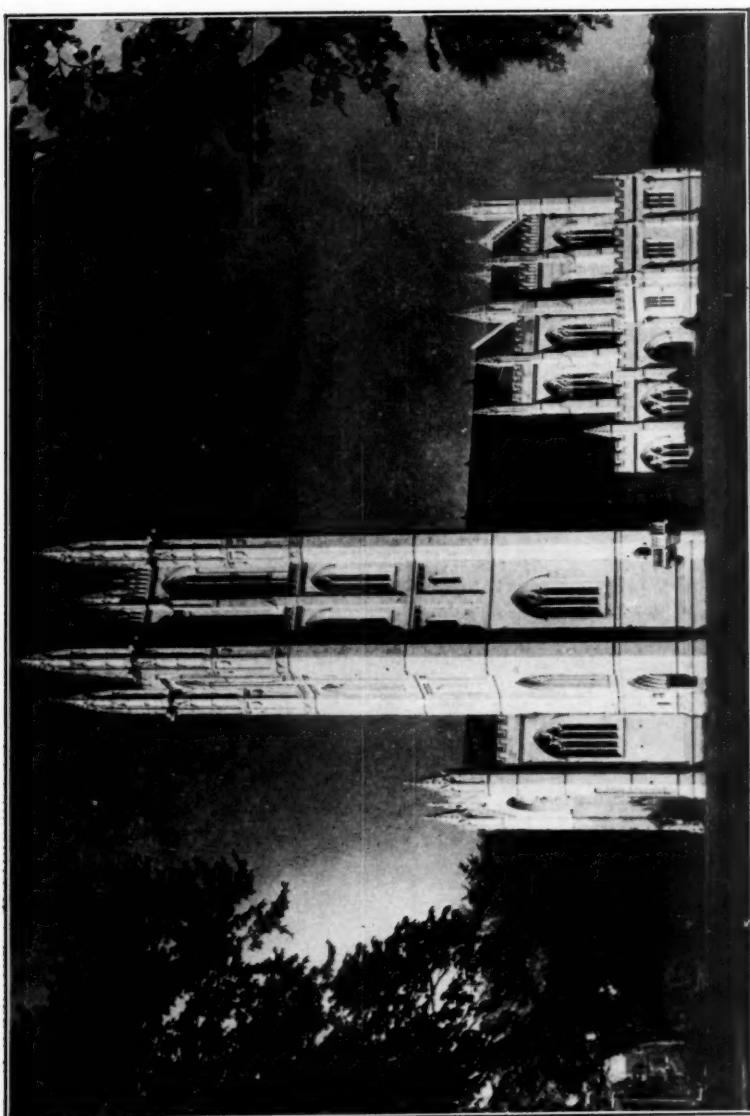
THE BOARD OF EDUCATION IN THE METHODIST CHURCH

The Board will continue to cultivate the closest relationships with interdenominational and general agencies throughout America. It will hold membership in the Council of Church Boards of Education, in the National Conference of Church-related Colleges and the International Council of Religious Education. It will seek to cooperate with other denominations in all worthwhile enterprises which look to the building of the Church and the extension of the Kingdom of God.

The united strength of the educational forces in American Methodism will make a tremendous impact upon the life and thought of our nation. With a membership of approximately eight million and a constituency of twenty-five million there will be laid upon this denomination a new and heavier responsibility. While frequent reference to the numerical strength has been made by speakers and contributors to the religious press, not once has this been emphasized as significant or of great importance. The strength of Methodism for the future, as in the past, will be found in its loyalty to the ideals of Jesus Christ and its faithful presentation of the gospel as it was preached by John Wesley and the founders of the Church.

The Methodism of tomorrow must strengthen its colleges and universities, must greatly increase its Church School enrolment and attendance; must magnify the place of religious literature, and with a spirit of real evangelism must cooperate with other agencies in sending out the light and truth to the ends of the earth. John Wesley said: "The world is my parish." Methodism through all of her history has sought to magnify this ideal and her banners have been planted in all lands. We move forward with the hope that all Christian denominations shall be brought into a closer federation and that the prayer of Jesus "That they all may be one" may be speedily answered.

TRINITY COLLEGE CHAPEL, HARTFORD, CONN.



The Non-Statistical Dean of the Independent Liberal Arts College

BY W. W. PETERS
Manchester College

I HAVE often wondered what a college Dean would look like if he were stripped of all of the statistical attributes with which he has been dressed up by the so-called research studies of the graduate student or the data gathering sleuth attempting to obtain material for a paper to be read before some learned group. Please do not misunderstand me, I have read such studies and have listened to such papers with profit. I am concerned in this paper with those attributes of the Dean that do not lend themselves so readily to statistical treatment.

To illustrate what I mean ; the statistical Dean is so many years old ; he is so many feet and inches tall ; he weighs so many pounds ; he has taken so many courses in college and university ; his salary is so large ; he has such and such degrees ; he has had so many years of teaching and administrative experience ; he is a member of such and such societies ; he has written such and such articles or books ; he has held such and such positions for so many years ; he is married and has so many children.

As good to know as all of the above facts and more are and as valuable as all of it may be in getting a picture of the hypothetical Dean such data leave us cold in actually knowing just what kind of a human being the college Dean is or ought to be.

Suppose the statistically typical Dean is thus and so, when the student in need goes to the Dean's office for council and advice, he is not interested in the position of his Dean on any one of the curves of distribution constructed for the various characteristics covered in the statistical study. The student is interested in how intelligent his Dean is and how sympathetically understanding he is in respect to his particular problem or problems. The student wants to know whether or not he can speak freely and openly with his Dean without being misunderstood and betrayed. He wants to be assured that his Dean is keenly alert to what is going

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on in the universe and that he can speak with some degree of wisdom and courage in respect to the problems of youth and life today. He wants a Dean that has a high regard and respect for human personality and who treats the student as an end and never as a tool with which to experiment or to further his own selfish purposes.

The student has a right to have as his Dean a person (1) who is broad-minded without being shallow-minded and (2) who is liberal-minded without being loose-minded. One of the best compliments ever passed upon a Dean was, "We students consider him liberal but he will not compromise when a moral or ethical principle is at stake. We consider him a true friend."

The Dean I am describing is positive and not negative in his dealings with his President, the faculty and the students. He manifests a constructive rather than a destructive attitude toward all college problems that confront him. He has intelligent vision and moral courage to follow where truth leads. He has the confidence and respect of those with whom and for whom he plans and works. The welfare of the cause for which the institution exists receives his major consideration and he finds satisfaction in accepting ideas from both faculty members and students. In fact he stimulates coöperative thinking on the part of all who are interested in the college he serves. He is careful to give credit where credit is due and rejoices in the successes of his fellow faculty members. He radiates good will and all with whom he works feel at ease to think and speak freely.

Such a Dean is one who sees the college as a whole. To him all departments and activities are important and are considered by him as means to the end of producing growth and development in the student. The welfare of the student as a learning personality and consideration for him both for what he is and for what he may become are his chief interests.

Such a Dean keeps himself keenly alert to what is going on in the economic, social, educational, philosophical, scientific and religious areas of human thinking and experience and consequently he keeps his faculty informed as to his thinking and understanding and as to his plans for the improvement of the program of the college.

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He has profound respect for the man who knows and he seeks the council of those who can offer constructive aid. He is keenly aware of the fact that the years ahead will continue to be years full of competition for the independent college. He knows, however, that the independent college is in a position to select more carefully its students and therefore ought to turn out a better product by doing whatever it does in a superior way with the major emphasis always upon quality of performance and character.

Such a Dean supports the thesis that the independent college must keep itself free to be democracy's exponent of freedom of thought, speech, press assembly and religion. He believes such a college will be able to command financial support and that it will accept none that will destroy or hinder its freedom.

The non-statistical Dean believes that the independent liberal college should relate itself definitely with the activities and needs of contemporary life and that it should develop within its students the abilities to deal masterfully with the problems of mental and physical health, family life, occupational needs, citizenship activities, social relations, personal growth, ethical character, leisure time and religion. He also does everything possible to provide in the college an educational atmosphere that is intellectually stimulating, emotionally wholesome, physically healthful, socially invigorating, artistically beautiful and spiritually uplifting. Finally, he has the fine art of maintaining the goodwill, the friendship, and the support of those who differ with him and of those who agree with him.

A Liberal Arts Education: An Implement of Maturity*

BY MRS. FRANCES ECKARDT SMITH
Madison, Wisconsin

IN discussing this vital subject of women's service through education, and the relation of the liberal arts college to the problems involved, I can hope to do nothing more than present from a personal angle the same points of significance which have already been so ably presented. Perhaps, however, that personal viewpoint will serve further to illumine our subject by shedding light upon it from a slightly different direction, thus helping to round out the whole. With this in mind, I wish to speak for a few minutes about the Liberal Arts College as an implement of maturity.

Since my own undergraduate days, I have been increasingly annoyed by the current tendency in our American way of life to place a premium on youngness. A man cannot pick up a magazine these days without being reminded that unless he eats yeast, chooses his shaving cream carefully, and looks out for dandruff, by the time he's forty he's going to look—forty; and the world will have no further use for him. Where women are concerned, of course, the threat is still more acute—simply because women are women. A man may perhaps surmount the difficulty of middle-age skin, but a woman can never hope to do so. Every item of life, from diet to shoes to cosmetics to soap, has become, through our high-pressure system of advertisement, an adjunct of the great American game of deceiving people about our age.

Now, this quest for the fountain of youth, which is exploited not only commercially but socially and artistically as well—witness the never-ending succession of Hollywood glamour girls, each younger, prettier, and dumber than the last—this quest, I

* This paper was read at the Woman's Conference held in connection with other conferences at the inauguration of Dr. Clyde E. Wildman as president of De Pauw University in February 1938. Mrs. Smith graduated at De Pauw University, received the Master of Arts degree from Toronto University, and is a playwright and producer in the Civic Theatre.

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say, may be innocent and natural enough in its beginnings. But to make it pivotal to life, as we find ourselves encouraged to do, involves us in obvious difficulties. In the first place, such a course leads to ultimate disillusionment. No face cream made can indefinitely postpone middle-age skin. But what is more serious—this emphasis on physical youngness has, it seems to me, a very definite psychological implication. The woman who sets a physical age limit for herself is more than likely to be setting a mental age limit also. One of my Sunday School teachers used to suggest to her girls that they tack on their bedroom walls a picture representing to them some ideal character. "By looking at the picture regularly," she said, "you will grow to be like that character." . . . The woman who is preoccupied with a picture of herself as eternally 25 or 30, while she will certainly look older than that eventually, will never get beyond that age inside.

And I suspect that many of us women, to a greater extent than we perhaps realize, for the processes of propaganda are insidious, are facing this very danger. We have allowed ourselves to become vulnerable to a fear of growing old, and as a consequence we are living in a state of arrested development. The results are obviously reflected in our personal lives and relationships, which tend to remain on a level of emotional or social maladjustment. They are further reflected in the relationships of woman to the community in which she lives and to the larger national life of which she is a part. Those fields of service which depend largely for their leadership on non-professional and volunteer activity find the opportunities which they offer for service either neglected or imperfectly realized because these opportunities demand, further than mere willingness, the exercise of a mature judgment and point of view.

I believe that the college-educated woman who regards her liberal arts training as an implement and guide for continued growth will find it invaluable in assisting her to establish her community relationships upon a mature basis. I have tried to analyze the contributions of the liberal arts education along this line under three heads. First of all, I think, such an education should provide a woman with practical understanding of the

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individual and his social relationships. Further than that, it should give her what I wish to call a sense of proportion; and finally it should endow her with a cultural sensitivity.

By the term practical understanding I wish to refer to the special training which is to be gained from a liberal arts education in the whole matter of dealing with people. A college graduate should be equipped through intelligent contact with the fields of the social sciences—psychology, history, sociology, philosophy, etc.—with an appreciation of social movements, ideological backgrounds, individual motives, and problems of personality—which will develop tact and judgment as well as some sense of direction. So often, it seems to me, our community services are attempted on a basis of willingness without discretion or knowledge. We are apt to muddle through, sometimes at the cost of irreparable damage to the cause or persons we wish to serve. Education fails if it does not set us on the road to efficient social usefulness. Surely efficiency is an indispensable element of maturity.

Secondly, a college education should develop in us a sense of proportion. To grow in maturity, I think, means to grow away from the self as a center—to give oneself proper cosmic significance. Some time ago, in reading a newspaper account of a medical conference—meeting where and for what purpose I can no longer tell you—I came across a statement made in an address to the conference by one of the doctors—a statement which remains firmly entrenched in my memory: “Being born,” this doctor said, “confers on man one right—the right to die.” That is a harsh truth, but one worth remembering and realizing when our personal demands and prejudices and problems loom large in our relationship to the community. To enlarge one’s horizons till one feels at home among all ages and all conditions of people, and in sympathy with humanity, is an art well to be encouraged by a liberal arts education. It moreover seems to me—and perhaps it is fitting to say so in this place, where we are deeply concerned with Christian education, that ultimately a sense of proportion means an acquaintanceship with God. As we grow away from ourselves and our preoccupations with our own rights and acquisitions, we grow nearer the Divine. A truly mature person,

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I think, is a religious person. And a genuine liberal arts education will not neglect those spiritual values which foster unselfish and sincere service in the community.

The third aspect of maturity which I would like to emphasize here, that of cultural sensitivity, is one which in the busy, over-active lives we lead we are likely to forget. We grow used to a half-life, and do not realize what we sacrifice. Increasing awareness of those phases of life which are beautiful and fitting and of continuance with the past, form an integral part of a well-rounded liberal arts education. And such cultural sensitivity is of deep significance in community activities which are starved for its vital qualities. How unimaginative and uncreative is the service we render when we render it without consideration for cultural values. As examples I would cite play production as a recreational activity without regard for drama as good literature; young people's parties with no respect for good manners; and choir rehearsals based on an economy of cheap music. Each of these, for lack of cultured leadership, defeats its own ends. Surely a consciousness of the values of good manners, good language, good art, is necessary to the person who would develop mature vision and mature qualities of leadership.

Let me repeat the three characteristics of a well-equipped social servant: practical understanding, a sense of proportion, a cultural sensitivity. These three ideals, I believe, a liberal education must strive to attain if it is to be an implement of the maturity which makes us good citizens. Along the paths which such an education opens to us, let us resolve to continue.

Are College Students Interested in Religion?*

BY W. I. T. HOOVER
La Verne College

THIS has become a perennial question with multitudes of people. The answer is both Yes, and No, depending largely on the definition one gives to religion. There is no definition that is universally accepted. From the point of view of philosophy, religion must be defined broadly enough to include all religions from the more primitive-minded on up to the most cultured prophet and seer.

Man is by nature, that is by endowment, a religious being. It is this that is the *sine qua non* of all historical religion. The animal does not possess such a nature or capacity. The animal lives wholly on the perceptive plane while the *homo sapiens* lives also on the conceptual plane.

The nonsensical and absurd religious beliefs and their expression in symbols, rites and ceremonies, are due to man's ignorance and his lack of critical thinking. Such are not religion though they are connected with it. They are only its expressional forms. Religion is a fact of universal human experience; theology is man's systematic thinking on that experience.

I THE CHIEF CRITICISM

College students come from homes with some kind of religious teaching and practice ranging all the way from the atheistic, agonistic, infidelic, and materialistic to the most pious and godly. Now when these meet in the college, and even in many high school class-rooms discussion by both instructor and pupil ranges over the whole field of human experience. Religious ideas and their evaluation do not escape. It is a fact that, of the many thousands

* Retiring from a teaching career of forty-two years, Dr. Hoover was dean at La Verne College for twenty-five years and professor of philosophy for twenty-seven years. This article grows out of his experience as teacher of the course, "The Philosophy of the Christian Religion." He believes such a course should be required.

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who come from the pious and godly homes to enter college a very large number leave college halls shaken from their religious foundations. This is often a tragedy and is due largely to the fact that no help is given to the youth during these years of mental development and transition. The mind of such youth is in a state of confusion on most religious questions. This is my chief criticism on our educational system as it is found mainly in our colleges and universities. The empirical point of view and method prevails almost entirely in all departments and especially in the physical and biological sciences. The main exception is in the department of philosophy.

A few years ago the writer had an interesting experience for several hours on each of two days while traveling across the continent by train. Three men of rather high intellectual attainments, the youngest being a civil and electrical engineer who said he accepts nothing but what he can evaluate by weight and measure. I asked him to evaluate friendship, kindness, mercy, charity, and especially the love of his mother for him according to such a standard. He winced noticeably, left his seat followed by the other two men who participated in our discussions, and as he passed the seat occupied by a Christian gentleman and his wife he was heard to say, "He is too much for me." This all illustrates the over-emphasis given the empirical point of view and method prevalent in our colleges.

Plenty of help may be had from godly men and women on our college faculties to prevent such tragedies but the youth do not seek such save in rare instances. My contention is that our institutions of higher learning owe such help and should be held responsible for not purposely providing it. Under the circumstances the student is not to be censured when he is constantly taught to think for himself. Most students are unacquainted with the philosophical disciplines and the rational, reflective, critical, method of thinking.

II THE CRITICAL PERIOD

My readers are doubtless aware of the vagaries, eccentricities, and instability in the adolescent period which begins in the upper grades and extends thru the high school and college periods.

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During this entire "critical period" (critical politically, economically, educationally, socially, morally, and religiously) there can be no settled character, though such is forming during this adolescent time. With an over-emphasis on the empirical method of investigation in almost all fields of learning and especially in psychology together with an effete theology developed centuries ago under very different conditions from those of the present, there is every reason for college students to become religiously confused in their thinking and so to lose interest in religion. Students prefer to make their own theology rather than to submit to the tyranny of a theology long outmoded. We have yet too much childhood theology and religion in comparison to our maturer knowledge and critical thinking.

In ancient times it was said one should bring his beliefs into harmony with each other. During the middle ages the dictum was to bring one's beliefs into harmony with the dogmas of the church. In this modern age it is to bring one's beliefs into harmony with the facts involved. But unfortunately many are so wedded to some incidental or non-essential point of view and theory that they whittle the facts to fit into their theory. They search the Bible from first page to the last one for proof-texts thereby lifting the text out of its setting instead of getting its meaning from the context.

The following will illustrate the point at issue. Voliva, the Overseer of Zion located a few miles north of Chicago, still believes the earth is flat like a table with four corners. A few years ago when Admiral Byrd was in the south polar regions Voliva publically expressed his grave fears that all in the Byrd expedition would fall off the earth. This theory that the earth is flat is gotten largely from the figurative language in the Old Testament. And, another case: When Galileo was arguing with the monks for the sphericity of the earth, he asked them to look thru his telescope and see the sphericity of the moon which is as plainly seen as it is of an apple or orange a short distance away. The reply of the monks was significant, "O, we do not doubt that it looks round but it is the devil that makes it look that way." It is this hanging onto such an extremely radical type of illogical thinking and outmoded theology that is responsible for much of

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the apparent disinterestedness of college students in religion. It is not so much religion they have lost interest in as it is an outmoded theology and the method by which it is defended.

III THE REMEDY

The remedy for such an unfortunate, even tragical condition, is for the colleges purposely to provide for it. Education is the solution of all problems. The youth's perplexities, mental confusion, hard questions—all may be ignored or the student squelched in his seeming sceptical questions, but such is merely to pass by the difficulties and not to solve them. When the student gets out into the big, open, critical, unfriendly, and cynical world he is *likely to censure his alma mater* for not helping him in his trying hour. Hence, there should be a course of instruction and mutual cooperation between the college and the student body; or more specifically a definitely outlined course of study of two hours thruout the year or a three-hour semester course for upper division students. This should include provisions for private interviews with any who may desire it. For many years the writer taught the History of Religion, the Psychology of Religion, the Philosophy of Religion, and the Philosophy of the Christian Religion—each an elective three-hour semester course save the last which was a three-hour required course for upper division students.

The method in general should include the above. The writer used the text-book method for some years but in later years the lecture method since it saves time and allows for more elasticity in choice of topics and their length of treatment. Also it calls out more questions from the class and gives opportunity for discussion. The student should be required to read a minimum number of pages from library sources and to furnish the instructor a digest weekly of what he reads. The reading should first be on the subjects of the lectures announced a few weeks in advance. Weekly short papers on assigned questions, and perhaps occasional quizzes on the lectures should be required.

Before enrolling the students often ask, "What is this course (The Philosophy of the Christian Religion) all about?" But soon they discover it is a frank, candid and dispassionate dis-

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cussion from a philosophical point of view of many fundamental doctrines and problems of the Christian Religion.

IV CONTENTS OF THE COURSE

The general contents of such a course should be first to clarify the entire field by definitions (at least working definitions) of philosophy, science, theology, religion, ethics, morals, morality; show that the point of view and its emphasis is all-important in the solution of problems; that a problem is some kind of difficulty or condition or situation for which there is no ready or satisfactory reaction at the time, and that no solution is complete except in terms of some more or less fundamental principle. The merely trivial, incidental, and accidental furnish no solution to any problem but only a caricature of a solution.

In this way the student soon discovers that philosophy, science, and theology differ more in method, purpose, and results than in matter of content. He soon discovers that religion is a fact of universal human experience, that no one's education is complete which neglects such experience, and that philosophy and theology are the theories man invents to explain such experience.

A part of this clarifying process should include careful distinctions of: atheism, agnosticism, infidelity, monism, dualism, pluralism, deism, polytheism, etc. There is an appalling ignorance among students not only on such concepts but of the Bible which contains the finest religious literature not only of ancient times but of all times.

No student acquainted with history can escape the fact of the tremendous influence of the Hebrew and Christian Scriptures on the institutional life of the race. Beginning with a small group of people in southwestern Asia the influence of these writings have had a molding and stabilizing influence of a positive and constructive character not equaled by any other literature.

The course also involves the evaluation of the numerous "isms" of the present day which seem to be multiplying rapidly. It is said that in Los Angeles there are 64 cults which are not catalogued in the religious statistics. Renovated paganism is also common thruout Asia and is reflected in America. Such "isms" as positivism, humanism, theosophy, anthroposophy,

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"Psychiana," "Psychasia," "Mentalphysics" need attention. Many of the more recent pseudo-sciences involve a mongrel metaphysics and a bizarre psychology which have never gained a courteous reception in any reputable college or university. Many of these flourish financially on the credulity of the American public.

Clairvoyance and clairaudience gained a tremendous following immediately after the World War thru the influence of two titled Englishmen, Sir Conan Doyle and Sir Oliver Lodge. They gave to each a much stronger religious flavor than such previously possessed. In their lecture tour thruout the United States in 1922 they declared this pseudo-science to be the "Coming Religion." All such efforts together with the numerous conflicting Christian theologies which are so largely speculative are producing a religious confusion among the youth today.

Emphasis on materialistic civilization, militarism, "nationalism," commercialized amusement, etc., are smothering, choking and stifling spirituality, and are loosening morals.

Orientation courses are largely for freshmen but they do not include the clearing up of religious illusion, delusion and confusion. In the earlier experimentation on orientation courses the students of one of America's greater universities dubbed the course "Chaos I." But an orientation course on religion, if one may so designate it, for college juniors and seniors does not usually exist. If it does it is an elective course and not a required one, so that only a few benefit from it. Perhaps the best title is "The Philosophy of the Christian Religion" which the writer contends should be required in every college and university.

Such a course on The Philosophy of the Christian Religion should include a consideration of: The Christian conception of the World-Ground; the Christian conception of man; the problem of evil; evolution and its bearing on religion; inspiration and revelation; immortality; Jesus as a teacher and moralist; the moral transcendence of Jesus of Nazareth; Jesus as an interpreter of life; the origin of both the Old and New Testaments; etc., etc.

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V WHAT ARE THE RESULTS?

During a period of more than twenty five years in the experience of the writer some startling conditions were revealed where least expected to exist by the method advocated in this paper. The alert and resourceful instructor will find in this course great possibilities for wholesome results. The elasticity of the course as to the method and its contents most certainly gives weekly a cross-section of the student's mind not only on religion but on many other subjects. The student's reading and his reaction to it and his evaluation of it; the short papers on assigned topics and class discussions—all give a rather accurate conception of his attitude towards the entire course and certain subjects in particular; his mental habits and clarity of thinking; a discrimination and evaluation of various points of view and the degree of emphasis given to each.

Students who came out of godly homes and wholesome Christian influence from many Protestant denominations as well as Roman Catholic, Christian Science, not members of any church, one Jew and one avowed atheist, were found to be holding all kinds of sceptical ideas. The writer did not deal with the particular tenets of his own denomination but sought to conserve the Christian faith not of the student's particular church, but the essential, fundamental and abiding values of the Christian doctrines. If Christian education is to prevail in America then the spirit and abiding virtues of the transcendent moral character of the Christ must be maintained.

The unsolicited testimony as to the value of the course and its method, the spirit of the class and of the instructor was most outstanding. Of course the church must continue to develop Christian character in its childhood, youth and adulthood, but the Christian college must bear its share of responsibility in this developing Christian-education process. Colleges can contribute that which the church cannot.

The family is the fundamental unit of all society, the state, and the church. Yet because of the breakdown of so many homes morally and religiously every college and university ought to make provision for the conservation of the spiritual values in [130]

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volved in good character and the stabilizing of the highest type of civilization.

Not long before his death Thomas A. Edison in answer to a question from Roger W. Babson said, "Babson, I do not pose as a preacher; but let me tell you that, if there is a God, He will not let us advance much farther materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any body or force goes off on a rampage or tangent, there is a smash. This applies to America as it has to every nation before it."



Church-Related Colleges Must Clarify their Objectives

BY J. LEONARD SHERMAN
Harvard School, Los Angeles, California

THE colonial colleges, which were denominational in their origin, sprang into existence from a social need. Our forefathers believed that the churches needed educated clergy, and the founding of Harvard College was the direct result of this conviction. Other colonial colleges, with the same objective, subsequently followed the founding of Harvard in 1636. The transition of the American social order from the colonial period to the national period found the denominational college the only agency serving the needs of American higher education.

With the founding of the first state universities, the task of meeting the need of college education was divided between the state-controlled and the privately-controlled institutions. With the rapid expansion of the state universities, the private colleges found competition. Some of the church colleges severed, to a large extent, their connections with the denominations that had fostered them and developed them into universities. However, a great per cent of the schools remained denominational colleges, often poorly located and poorly financed. A definite plan to co-ordinate their work with that of the state universities seemed to be lacking, since there was no apparent effort made to re-state the objectives of the church-related colleges in the light of the new educational development.

The state has set forth upon a new venture in higher education in the form of the public junior college. Many large school districts now have junior college units within their systems, and these colleges are often located in close proximity to the local denominational school and draw students that would otherwise attend the privately-controlled institution. This rapid expansion of the junior college leads the thoughtful educator to ask the question: Does this new educational development change the legitimate function of the church-related college? This question certainly calls for a re-evaluation of the objective of this type of college.

Since colleges exist to serve society, one must take an inventory
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of the present social needs before he is in a position to answer fairly the question that has been raised in this discussion. As one makes an impartial survey of modern life, he finds three apparent needs that should be met.

THREE SOCIAL NEEDS

First, men need to learn that Christ's program offers the only way out of the present morass of uncertainty and insecurity in which they now find themselves. Second, there is a need for the emphasis to shift from material values, which now enslave us, to the enduring cultural values if society is ever to develop beyond the stage of possessing only a thin veneer of culture which is easily shattered by trying situations. Third, the ideal of world peace needs to be constantly emphasized and developed until it permeates the thinking of all classes and of all races. Thus, one sees three great social needs which must be met if society is to move toward the Utopia which is expressed in the Lord's Prayer.

How should the church college fit into this three-fold social picture? In the face of the onward march of anti-Christian and anti-democratic forces, America needs the moral strength and the endurance that is derived only from Christian education. The denominational college is the sole educational agency that can put Christ and His Kingdom at the center of the educational program. It is the only institution that can add the leaven to the educational loaf, and this leavening is imperative if American higher education is to contribute materially in counteracting the influences of materialism. The state universities, by their very nature, are barred from any extensive participation in this function. With the church colleges alone rests this responsibility to society.

In the second place, the denominational college enjoys the freedom of determining the content of its curriculum and of placing the emphasis in that curriculum where it will accomplish the most toward the realization of the objectives of the college. The church college must demand that at the foundation of its academic offering there be placed the humanities if the building of real culture is to be assured. Too long has America put the emphasis on the material values of a college education. Too often the question which has confronted the young person just

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entering college has been: What will my investment of time and money yield either in dollars or in social prestige? On the other hand, the question should be: How much real culture and worth-while living will my investment bring into my life?

St. John's College, located in Annapolis, has sensed this need and, through its new program, is attempting to give its students a genuine culture based upon the study of the humanities and the classics. This experiment bids fair to be an educational renaissance and to be a much needed return to one of the primary functions of the liberal arts college. Would that some of our church colleges follow the plan so courageously set in motion by this non-sectarian college. The denominational college, with Christianity at its center, has the golden opportunity to usher in a new order of real and lasting values.

In the third place, the assurance of world peace rests not on disarmament conferences but upon the zealous promulgation among the future citizens of the world of the idea of the Kingdom of Heaven on earth. No better way of doing this thing can be found than by the process of living together under Christian ideals and Christian culture. The church college which is willing to work for the necessary financial resources is in a position to invite students of different races and of different countries to reside together in an atmosphere which makes for mutual understanding and for mutual appreciation. The church college can make an immeasurable contribution to world peace.

What type of college can best serve this three-fold need of society? It must be a college which has progressed beyond the narrow confines of denominational barriers. It must be a college which has an administration and a staff who have caught a vision of the present possibilities of the liberal arts college with church affiliations. It must be a college with sufficient courage to go counter to the current trends in American college education and to re-evaluate its true and legitimate objectives. Above all, it must be a college which draws to its faculty not men of narrow specialization, whose field is the graduate school, but men of broad culture and deep scholarship. In the past, the church-related colleges have made great contributions to higher education in America. Will some of them sense the present opportunities which await the Christian college?

Announcement of Annual Meetings on Christian Higher Education

For the Week of January 7-12, 1940

The Benjamin Franklin Hotel, Philadelphia, Pa.

All meetings will be held at the Benjamin Franklin Hotel, unless otherwise indicated. Other groups than those listed below may meet during the week, but definite announcement of their programs cannot be made at this time.

I. DENOMINATIONAL

Christian Education Sunday—January 7

Churches of all denominations are asked to give special consideration to the subject of Christian education. Secretaries of church boards of education, presidents of colleges and seminaries will be guest preachers.

Association of Colleges, Congregational-Christian Affiliation

Breakfast meeting, 8 A.M. January 12. Inquire of President C. K. Edmunds, Pomona College, Claremont, Cal.

Church of the Brethren, Board of Education. January 9. Two sessions. Room 231.

Disciples of Christ, Board of Higher Education. January 9.

Two Sessions. Room 252. Inquire Dr. H. L. Smith, 222 Downey Ave., Indianapolis.

Evangelical-Reformed Church

Association of Schools, Colleges and Seminaries. January 8, Dinner 6:00 P.M. Room 210. Inquire, President H. R. Omwake, Catawba College, Salisbury, N. C.

Commission on Higher Education. January 8, 7:30 P.M. and January 9, 9:30 A.M. Room 210. Inquire, Rev. D. J. Wetzel, Reading, Pa.

Five Year Meeting of Friends, Board of Education. January 9, All day. Room 235. Inquire, Dr. Raymond Binford, Guilford College, N. C.

Methodist Episcopal Church, University Senate. January 8.

Two sessions. Lafayette Room. Inquire, Dr. W. J. Davidson, 140 Rush Street, Chicago.

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National Catholic Education Association, Executive Committee, University and College Department. January 10, 9:30 A.M. Room 252. Lunch, Room 244. Inquire, Dean Julius Haun, St. Mary's College, Winona, Minn.

National Lutheran Educational Conference. January 8, 9:45 A.M. and January 9 at 9:15 A.M. Program, luncheons, and dinner. Inquire, President H. J. Arnold, Hartwick College, Oneonta, N. Y.

National Methodist Education Association. January 8 at 6:30, dinner in Ball Room. January 9 at 9 A.M., Ball Room. At 4:30 P.M., Methodist Episcopal Church in Ball Room; Methodist Episcopal Church South, in Foyer; Methodist Protestant Church in 206. Inquire, President W. P. Tolley, Allegheny College, Meadville, Pa.

Northern Baptist Convention, Association President and Principals. January 9. Two sessions. Lafayette Room. Inquire, Dr. F. W. Padelford, Board of Education, Northern Baptist Convention, New York City.

Presbyterian College Union. January 8, two sessions, and January 9, morning session. Betsy Ross Room. Inquire, President H. M. Gage, Coe College, Cedar Rapids, Ia.

Presbyterian Seminaries, Council of. January 9 at 2:00 P.M. Room 210.

Pan-Presbyterian College Union. January 9 at 2:00 P.M. Betsy Ross Room with dinner session at 7:00 P.M. Inquire, President H. I. Stahr, Hood College, Frederick, Md.

Reformed Church in America, Colleges and Seminaries. Jan. 9. Two sessions. Room 208. Inquire of Dr. W. D. Brown, Room 928, 156 55th Ave., New York.

II. INTERDENOMINATIONAL

Executive Secretaries, Church Boards of Education. January 8. Two sessions. Independence Room.

Council of Church Boards of Education. January 10 at 10:00 A.M. Ball Room. Theme: Christian Education and Democracy. Special consideration of "Religion on the Campus Today" with church workers for students. Inquire, Secretary Gould Wickey, 744 Jackson Place, N.W., Washington.

ANNOUNCEMENT OF ANNUAL MEETINGS

National Conference for Church-Related Colleges. January 10 at 2:00 P.M. Ball Room. Theme: Church-Related College and Democracy. Symposium and discussion. Inquire, Secretary Gould Wickey.

Conference of Church Workers with Students. January 10 at 2:00 P.M. Theme: World Mission of Christianity and the Local Campus. Franklin Room. Inquire, Dr. Mary E. Markley, 744 Jackson Place, N.W., Washington, D. C.

Mass Meeting. January 10, 7:45 P.M. Ball Room. Theme: Christian Education and Democracy. Two nationally known speakers.

University Commission. January 11. Room 210. Inquire Dr. Mary E. Markley, 744 Jackson Place, N.W., Washington.

III. NON-DENOMINATIONAL

Association of American Colleges

The twenty-sixth annual meeting of the Association of American Colleges will be held at the Hotel Benjamin Franklin in Philadelphia on January 11-12, 1940. The theme chosen for the meeting is "A Free College in a Free State." The morning of January 11 will be devoted to a symposium on "The Relations Between the Liberal Arts College, the Junior College, and the Professional School." At the annual dinner the speakers will be: Clarence K. Streit and Stephen Duggan. The speakers on Friday, January 12, are President Charles E. Diehl of Southwestern, Financial Vice-President J. W. Lowes of Harvard University, and President Fred P. Corson of Dickinson College. On Friday afternoon will be held a very important conference on Federal Student Aid, the speakers being Aubrey Williams, Director of the National Youth Administration, and Doctor Charles H. Judd. Doctor Hu Shih, Ambassador from the Chinese Republic, will be the luncheon speaker on January 12.

Additions to the Office Library

Chapel Prayer Book. John Henry Frizzell. Cokesbury Press, Nashville. 1939. 158 pp. and Index. \$1.00.

A manual for public worship, private devotions, and special occasions.

Prayers. L. M. Zimmerman. United Lutheran Publication House, Philadelphia. 1939. 68 pp. 35 cents each; 3 copies for \$1.00.

Some 120 prayers for all people, for all occasions, in all conditions.

Men of Power. Fred Eastman. Cokesbury Press, Nashville. 1939. 220 pp. \$1.50.

One of the series of five volumes, each containing four "sixty-minute" biographies. Vividly, dramatically and understandingly the volume presents Abraham Lincoln, Leo Tolstoy, John Burroughs, and Graham Taylor.

With the Twelve. Carl A. Glover. Cokesbury Press, Nashville. 1939. 252 pp. plus an appendix containing notes, bibliography, and index.

Picturing the influence of Jesus on the disciples in 157 pp., the author then describes the life of each apostle. This combination is unusual in one volume and is unusually well done.

The Health of College Students. Harold S. Diehl and Charles E. Shepherd. American Council on Education, Washington, D. C. 1939. 169 pp. with extensive bibliography. \$1.50.

Equal Educational Opportunity for Youth. A National Responsibility. Newton Edwards. American Council on Education. 1939. 189 pp. \$2.00.

These volumes are reports by experts in their respective fields to the American Youth Commission. Colleges are not doing enough about the health of their students. Here are suggestions and directions for programs.

The American people are not awakened to the sense of their responsibility for the equal educational opportunity for all youth. This volume presents tables, graphs, data and facts to indicate the situation and responsibility.

ADDITIONS TO THE OFFICE LIBRARY

The American Canon. Daniel L. Marsh. The Abingdon Press, New York. 126 pp. \$1.00.

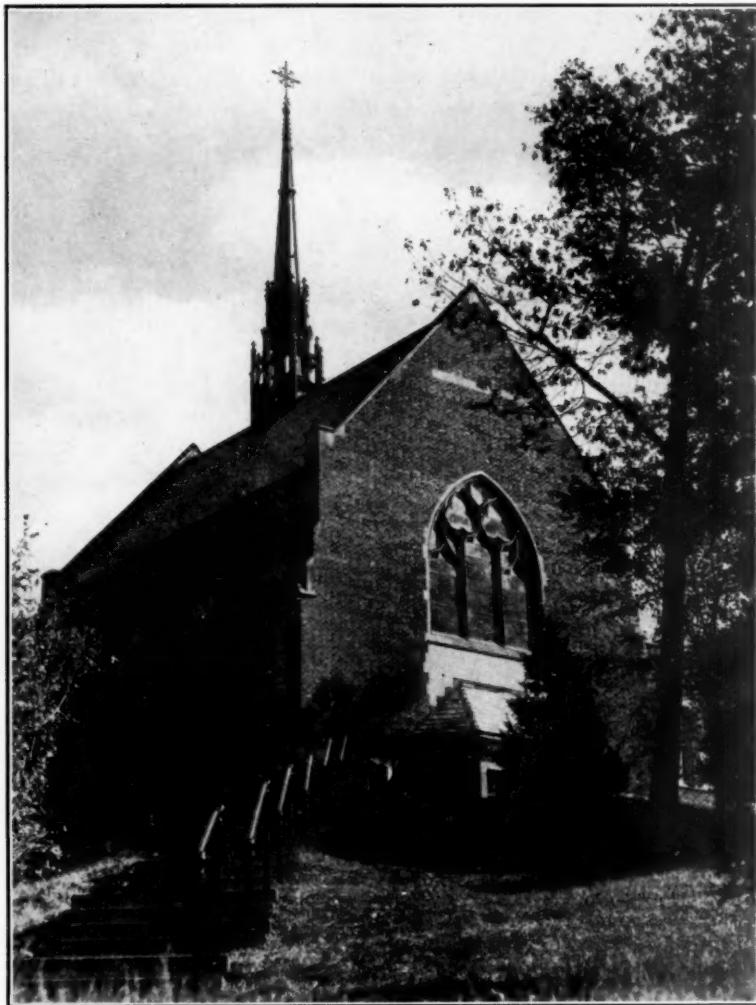
Citing seven great American documents, President Marsh in an original and forceful manner describes the essence of Americanism. Here's material for seven addresses which every college president should present to his students.

The Church and Adult Education. Bernard E. Meland. American Association for Adult Education. New York. 1939. 114 pp. \$1.00.

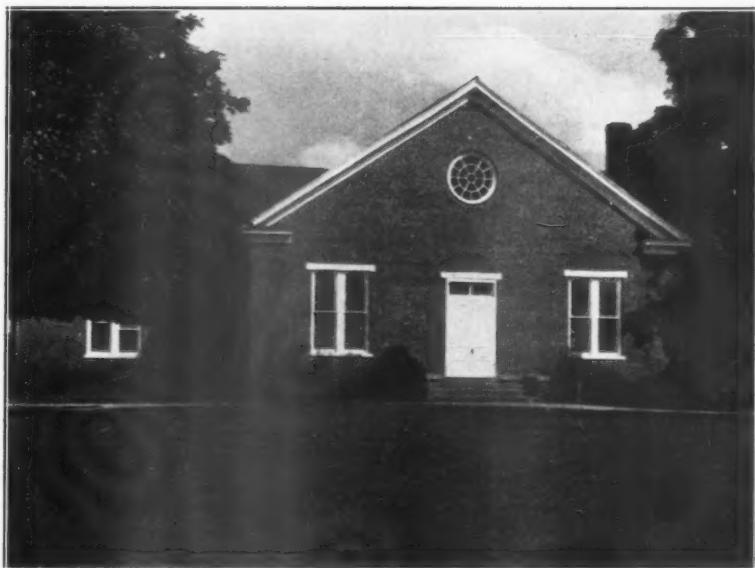
Describes a field of activity too long neglected by the Church. The Church's program must begin with the cradle and end only with the grave.

The College Conundrum. Edited by James M. Todd. Round Table Press, Inc., New York. 1935. 257 pp.

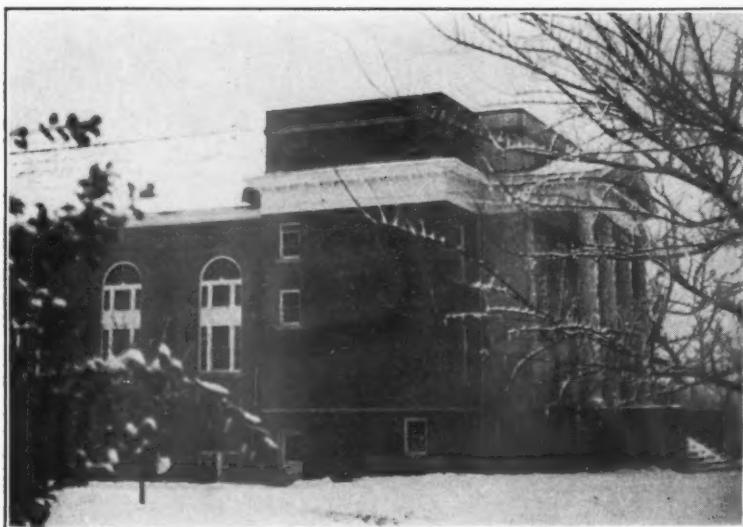
Contributions of the members of the Beloit College faculty to a symposium answering the question: how can the instructor get across to the student the help he needs, and how can the instructor get the preparatory help *he* needs? Other colleges can well afford to use the same method on other questions.



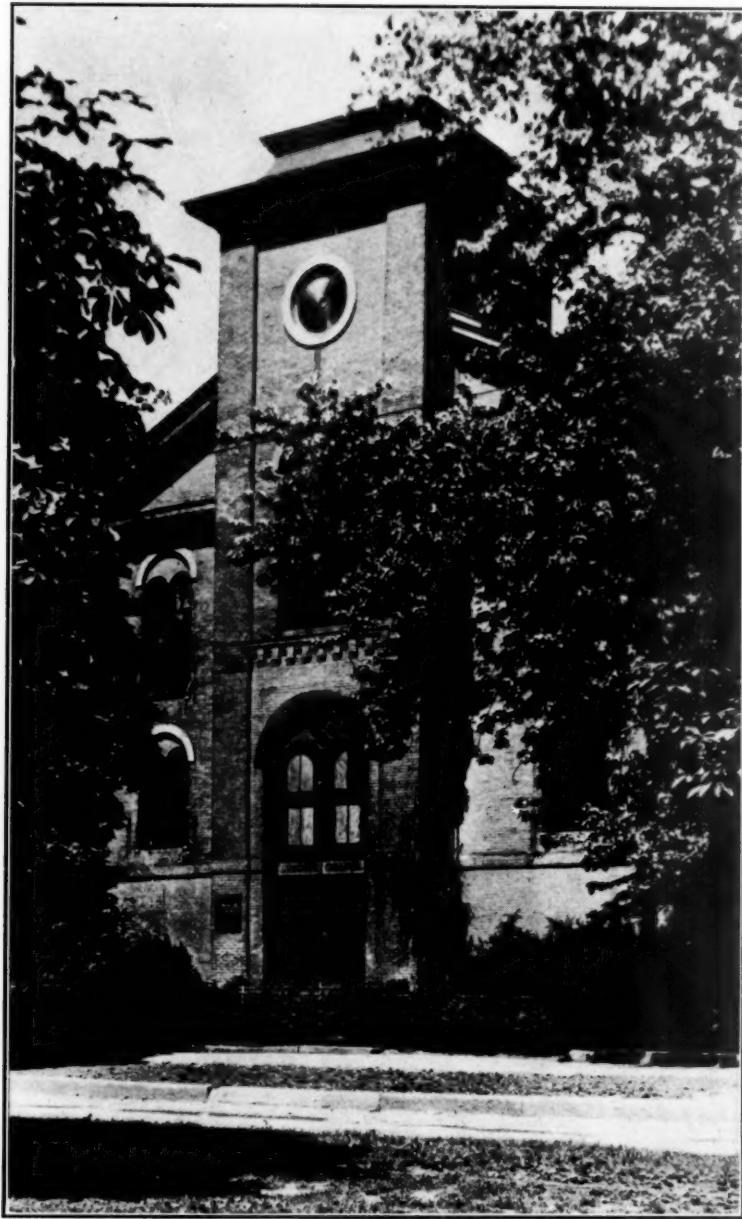
AUGUSTANA THEOLOGICAL SEMINARY CHAPEL, ROCK ISLAND, ILL.



CHAPEL, MARS HILL COLLEGE, MARS HILL, N. C.



COLE HALL, BRIDGEWATER COLLEGE, BRIDGEWATER, VA.



BEECHER CHAPEL, KNOX COLLEGE, GALESBURG, ILL.